*565
596 the first thing done on making new acquaintances is to inquire
[178] into their family background and place them mentally on the
[571] appropriate social level.

As a rule each extended family has a head, usually the oldest male. He is recognized by the rest of the family as the leader, and few things are done by them without his knowledge and advice. The head of the Jaculpe family is the eldest son of Dona Yayá. He has made his home in Rio de Janeiro and has not lived in Salvador for a long time. Nevertheless, he is informed of all that goes on within the family, and no serious step would be taken by any member without his counsel. On the local scene, however, it is his next younger sister who has taken the family lead in all social activities. It is she who sees to it that the family is represented at any function where it is a duty to appear. Among the Condes, the Colonel is still the family head in spite of his age and infirmity. For many years his eldest son showed himself capable of taking charge of the sugar mill and of the family fortunes as well, but since his untimely death none of the other sons has shown such vigor, and in the long run major decisions are left to the old gentleman.

[594] In the conjugal households, however, decisions and actions are made jointly by the married partners. Unless the action is a very serious one which might affect the rest of the family, they need by no means seek advice from the family head. The family leader has no strong control over the other members of the family; rather, he is someone to whom they can go if they need advice. Also, if any member of the family is in difficulties of any sort, the rest of the group rallies around him under the direction of such a person. Because of the many positions in public life occupied by members of these extended families, the family is able to muster considerable pistolão ("pull") in many fields. Requests are frequently made, especially to aid lower-class people who look to the various
[557] family members as patrons. A call here or there by the recognized leader of a large extended family can be a great assistance in getting someone into the already crowded hospitals, in helping with a will which has become entangled in legal difficulties, in getting a young man into the Air Force, and in the myriad other things which arise in this very personalized culture.

[73] The cohesiveness of the extended family also acts to take
[589] care of the aged, infirm, widowed, and unmarried. Not infre-

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quently one girl in the family does not marry but remains home with her parents, taking care of them until they have passed away. Unless the father has made specific arrangements for her before his death, the family usually sees to it that she is cared for properly, since she has relieved them of the responsibility of taking care of their parents for many years. Or, if any member of the family lingers beyond what might be considered to be a normal life span, the other members help in some way so that person will be cared for. Thus no one is left out because of misfortune of any kind. Nevertheless, any individual member always tries not to become a burden on the family.

Of the former patriarchalism of Class A families only vestiges remain, which however are still important: the continued close relationship of family members, even though separated by distance and interests; the intermarriage of cousins, and the strong pattern of life em família; the fact that the family as a unit still provides care and protection for those members who are incapable of doing so themselves; and finally the acknowledgment of an extended-family head, a man accorded deference and respect by members of his own family as well as by other families. The upper-class family of today differs in significant ways from that of former centuries, especially in the increasing emphasis placed upon the conjugal family and the decrease in family size. A major departure from the old family traditions is the increasing equality of women, their increased participation both in home activities and in activities outside the home.

Birthdays are the most important occasions in these families aside from weddings. Whether in the city or on the plantation, birthdays are commemorated on a large scale by an almoço (luncheon). During the summer in the country the planters sometimes also have a series of luncheons, each Sunday on a different plantation. In such cases the house in which the luncheon is to be held provides the bulk of the food, but as a rule all the women make desserts which they bring with them. The menu, in accordance with old Bahian tradition, is huge, usually beginning with a feijoada (a deep dish of beans and meat, usually eaten with rice or farina), sarapatel (a highly seasoned dish of which the basis is pork blood), moqueca de camarão (a type of shrimp ragout made with dendê palm oil), and ensopado de porco (pork stew). These are followed by roasts of beef, pork, lamb, and turkey, and filet mignon.